

THE  
*Fall* of PRINCES,  
THE  
Sin *and* Punishment  
OF THE  
PEOPLE  
IN A  
SERMON,

Preach'd on the 30th of January. 1710.  
Being the Anniversary of the Murder and  
Martyrdom of King Charles the First.

BY  
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K- *Somersetshire.*

Judg. 17. 6. *In those Days there was no King in  
Israel, but every Man did what was Right in his  
own eyes.*

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Lamentations 5. 16.

*The Crown is fallen from our Head; Wo unto us, that we have sinned.*

**W**E are call'd together this Day to Remember and Lament. One of the Blackest Tragedies that was ever acted on the Stage of the World, since the Death of our Blessed Saviour; to wit, The barbarous Murder of one of the best Princes, that ever sway'd a Scepter; and that too by the Hands of his own Subjects, who ow'd him Duty and Allegiance, as well for his Piety and Goodness, as for the Greatness of his Power and Authority over them.

And to make this out of all Measure, and beyond all Expression Wicked, this execrable Villany was carried on under a Cloak of Religion, and acted under a Colour of Justice, attended with all the Mock-Formalities of a Legal Tryal. By which they have brought a Scandal upon Religion, Infamy upon the Nation, and all kind of Misery upon the People, both in Church and State.

This then being the sad Subject I am now to treat of, I cannot better take the Argument of my Discourse, than from this Book of the *Lamentations*, wherein the Prophet *Jeremiah* laments the many Miseries and Calamities that beset the Kingdom of *Judah*, and under the Names of *Zion* and *Jerusalem* sadly bewails the distressed State and Condition of the Church.

In the Beginning of the Book he represents her *sitting solitary, as a desolate City*, bereft of her Inhabitants; or  
as

as a disconsolate Widow, forsaken of her Lovers, and bemoans, that she who was great and high as a Princess among the Nations, was now become low and tributary; and that because her Friends had dealt treacherously with her: and were become her Enemies, Chap. 1. 1, 2, 3. She complains of being betray'd by False Brethren, that she was wounded in the House of her Friends, and of her many Sons, there was none to comfort her, or take her by the Hand, of all that she had brought up.

This turn'd the Songs of Zion into Sighs and Weeping, her Feasts into Fasting, and her Melody into Mourning, so the Prophet complains in the following Words, *The Ways of Zion mourn, because none come to her solemn Feasts, her Gates are desolate, and she is in Bitterness, her Adversaries are chief, her Enemies prosper, and from the Daughter of Zion the Beauty is departed.*

On this sad Subject the Prophet enlarges throughout this whole Book, where among other Causes of these Calamities, he assigns their Treachery and Rebellion against their Prince, as the greatest, for their Princes (saith he) are become like Harts, that find no Pasture, and are gone without Strength before the Pursuer, ver 5. And Chap. 4. 2, *The Breath of our Nostrils, the Anointed of the Lord was taken in their Pits*, meaning that they conspir'd against the Life of the King, by whom they held their own, and the Lord's Anointed was taken in the Snares and Traps of the Wicked. Which sad Scene he follows home to the Words of our Text, the Sum Total of all their Miseries, saying, *The Crown is fallen from our Head, we unto us, that we have sinned.* Where we may observe,

First, A great King fallen, *The Crown is fallen from our Head.*

Secondly, The Misery that ensued thereupon, in those Words, *we unto us, and,*

Thirdly,



*Thirdly, The Cause of both, that we have stated.*

I shall consider each of these, both as they relate to the Instance in the Text, and as they may be apply'd to the Instance of this Day.

And *First*, we are to take Notice of a great King fallen in *Israel*, in those Words, *The Crown is fallen from our Head*. The King from whose Head the Crown is said here to have fallen was *Zedekiah*, the last King of the Race of *David*, in whose Time the *Jews* hop'd to be restor'd and re-establish'd in their ancient Power and Glory, they promis'd themselves all manner of Prosperity in his Days, that they should be gather'd together from all their Dispersions and Captivities, and dwell happily in their own Land: So much is implied in that Saying of theirs, *under his Shadow shall we live among or above the Heathens*, Chap. 4. 20.

But being disappointed of these Hopes, instead of Obeying, they plotted and conspir'd against him, laying their Nets and digging their Pits for him, in which we read *this Anointed of the Lord was taken*.

*Zedekiah* indeed was none of the best Kings, for we read, that *he did Evil in the sight of the Lord, according to all that Jehoiachin had done*, 2. Kings 24. 19. *Jeremiah* the Prophet was misus'd by him, for delivering a Message that God put into his Mouth concerning him, for which he shut him up in Prison, and there dealt very hardly with him, as he tells us, *Jerem. 32*. And yet the Prophet gives him no less a Title, than *the Breath of our Nostrils*, Kings being the Life and Breath of the Commonweal, yea, he styles him *the Anointed of the Lord*, and therefore not to be Resist'd, or remov'd without Rebellion: For Kings can forfeit their Crowns to none but God that gave them; though Subjects may for their Rebellion justly forfeit their Privileges to Princes, from whom they Receive them.

This



This made the Prophet bewail *Zedekiah's* being taken in the Pits of his Subjects, and lament the falling of the Crown from his Head: And the rather, because the Crown by his Death fell away from the Line of *David*, and fell into the Hands of Strangers who after possess'd it.

*The Crown is fallen from our Head*, or as some read it, the Crown of our Head is fallen, meaning, that thereby their Glory, their Strength, their Wisdom, which are as it were the Crown of the Head were all lost and gone, their Honour was all laid in the Dust: and their Crown thrown down to the Ground. This is briefly the History of the Crown's falling from the Head of *Zedekiah*, here referr'd to in the Text.

But we are this Day to Lament the falling of the Crown from the Head of a much better King; One, whose Head adorn'd the Crown he wore, and whose great Piety and Patience might seem to intitle him to a far better, even to a never-fading Crown of Glory in Heaven.

And yet though his Virtues added a Lustre to an Earthly Crown, and his great Endowments have made it shine to all Posterity, yet was it so far from being fastened and flourishing, that it fell from his Head too, and that in a very strange Manner, by cutting off the Head that wore it. His Enemies were still plucking one Jewel or other from his Crown; his Militia, his Forts, his Navy, and having Robb'd it of all its Strength and Support, it soon dropt from his Head, and fell an easie Prey into their Hands. And though it pleased God to restore the Crown, and set it again upon the Heads of his Successors; yet the rebellious Principles then vented and propagated have so loosened it, as to make it sit the more unsafe and uneasy ever since. In short,

His Blood-thirsty Subjects first invaded his Prerogative, by which alone their own Rights and Privileges were maintain'd

maintain'd; then imprison'd his Person, by whom they enjoy'd their own Liberty, and at last Barbarously took away his Life, to whom they all ow'd Theirs: And in such a Manner too, as was never seen or heard of before, Subjects Arraigning and Sitting in Judgment upon their King, and passing Sentence of Death upon their Undoubted Sovereign; An unparalell'd Piece of Rebellion and Cruelty!

The Fall of *Zedekiah*, which the Prophet here, in the Name of the whole Church, so sadly bewails, came vastly Short of this unheard of Villany: for his Enemies went no farther with him than the Blinding of his Eyes, they thought his Blood too precious to be spilt, and his Person too sacred to be touch'd with the Hand of Violence; they cut off his Sons indeed; but to cut off a Crowned and Anointed Head (as one hath well observ'd) hath been ever thought such a Piece of Barbarity, as hath been abhor'd by the *Barbarians* themselves.

And yet this is our Lamentation this Day, and it shall be for a Lamentation.

If hath been an ancient Custom in the World, to celebrate the Births, and condole the Fall of Princes, especially if they came to an untimely End.

When the good King *Josiah* was slain, we read, that all *Judah* and *Jerusalem* mourned for him, yea, that publick Lamentation was made by an Ordinance in *Israel*, 2 Cron. 35. 26. And our Church hath wisely and piously order'd the same this Day upon the like Occasion.

When *Abner*, the Captain of *David's* Host, was slain by the Hand of *Joab*, *David* wept, fasted and mourned over him, saying to his Servants, *Know ye not that a prince and a great man is fallen this day in Israel?* 2 Sam. 3. 38. But behold, a greater than *Abner*, even a Sovereign Prince, fell this Day in *England*. And if *David* and his Men fasted

sted and wept over *Abner*, how much more ought the People of this Nation to weep and mourn this Day over King *Charles*? Indeed!

Had he died the common Death of all Men, and been gather'd to his Fathers by the Ordinary Course of Nature, though the Loss had been very great, the common Lot of Mortality might have mitigated the Stroke, and lessen'd the Sorrow. Again, had he fallen by the Edge of the Sword, in a lawful War, and by the Hand of a powerful Conqueror, tho' that had been afflicting enough, yet the Law of Arms would justify the Fact, and the Chance of War alleviate the Loss. Once more, had he fallen like *Saul* by the Hand of an Amalekite or Stranger, that ow'd him no Duty or Service, and that merely to rid him of a greater Pain; tho' that too might have call'd for Tears, yet the Circumstances of the Fact would abate the Cruelty of the Blow, and make it the more easily born.

But for a King to be put to Death by his own Subjects, by a Mock Formality of Justice, upon a publick Stage, before his own Palace, and in View of a Company of Rude, Wicked and Insulting Ruffians, is such a Direful Consideration, as is enough to pierce the Hearts of a whole Kingdom, and such a dismal Fact as deserves to be lamented with Tears of Blood.

Indeed, had he been a *Nero* or *Dioclesian*, that Delighted in Blood and Slaughter, or rejoic'd in the Spoils and Ruins of his Country, such a Crime might seem to call for less Pity and Compassion.

But for a gracious, merciful and pious Prince, who tender'd nothing more, than the Peace and Prosperity of his People, to be brought first to the Bar and then to the Block, to be inhumanly Butcher'd and fall a Sacrifice to the Malice and Treachery of his own Subjects, no Tongue can express, or Pen describe the horrid Blackness and Barbarity of such a Fact.

But



But *died Abner as a fool dieth* ? said *David* weeping over his Grave ; No, saith he, *As a man falleth before wicked man*, or Sons of Iniquity, *so fellest thou*, 2 Sam. 3. 33. 34. in like manner, Died King Charles as a guilty Man dieth ? No, as an Innocent and Excellent Prince falleth before Rebels, *so fellest thou* ; Holding fast thine Integrity to the last, like a good Christian forgiving thy bitterest Enemies, and by the Example of thy Saviour, pitying and praying for thy Murderers.

Thus fell the Royal Saint and Martyr of this Day, to the eternal Shame and Infamy of this Nation. And thus fell the Crown from the Head of a good King, where God himself had plac'd it, and fell into the Hands of a Wicked People, to whom God never gave it, though they have since laid a Claim to it, and pretend a Right to dispose of it as they please. *The crown is fallen from our head.* The First Particular of the Text.

The Second will lead us to that long Train of Evils and Miseries that attended it, implied in the next Words, *Wo unto us.*

The fall of the Crown from the Head of *Zedekiah* was follow'd with Captivity and Desolation, which made the Prophet lament and say, *Wo unto us.*

The Fall of the Crown from the Head of King *Charles*, which we remember this Day was follow'd with Anarchy and Confusion, with Oppression and heavy Burdens, the worst Evils that can betide a People, and we may all at this day take up the same Lamentation, and say, *Wo unto us.*

And both these may teach us, that Rebellion brings nothing but Wo and Misery upon a Kingdom, and leaves both Prince and People in a woful and miserable Condition. And that because it dissolves Government, and destroys Religion, the two main Props and Pillars of a Nation's

tion's Happiness. First, I say, Rebellion brings Wo by dissolving Government, and reducing all things into Anarchy and Confusion; this we found by sad Experience ensh'd upon the Treasonable Murder of this Day, the Foundations of the Earth were presently out of Course, and all Things ran into a Chaos of Confusion; the People reel'd to and fro and stagger'd like a Drunken Man, and were at their Wits End; And no Wonder, *When the Nation lost its Head, that they all lost their Brains.* So it happen'd, that the Kingdom was distracted by various Models and Changes of Government, none of which could ever find any Basis of Settlement, we knew not one Day how we should be govern'd the next. The Dregs of the People became our Senators, and the Removing a Gracious King, made way for an Army of Tyrants. They styl'd themselves, The Keepers of the Liberties of England; and so they were (as one wittily observ'd) not by keeping them For, but From us. They enslav'd the Nation under a Pretence of Liberty, and invaded Property by a shew of defending it. And we may well think what a Deluge of Wo and Misery must issue from such Patriots.

But beside the disturbing and Dissolving of Government, Rebellion brings Wo,

Secondly, By destroying of Religion, 'tis well known and felt too, that the Fall of the Crown was attended with the Fall of the Church, both which commonly stand and fall together, the Crown and Mitre mutually supporting each other, the Removing of the One being the Downfal of the Other; so true is that Maxim of King James the First, **NO BISHOP NO KING.** *When there was no King in Israel, every one did what was right in their own Eyes,* Judg. 17. 6.

This we likewise to our Sorrow found, when the Crown fell from our Head, Men fell into all Manner of Enormities; from the Crown of the Head to the Sole of the Feet, there was no sound Part left. True Religion was

was almost lost in a Croud of New and strange Opinions, and Men from despising Earthly Powers, came insolently to treat the Majesty of Heaven. A Torrent of Errors in Doctrine, and Corruptions in Manners broke in upon the Dissolution of Government, which have since encreased to more Ungodliness. What Schisms in the Church, and Factions in the State have ever since infested the Land? Swarms of Sects like the Frogs and Locusts of *Egypt*, croaking in every Corner; insomuch that sound and sober Religion hath been turn'd into spiritual Phrenzy and Enthusiasm, and all true Devotion exchange'd for vain Dreams and Delusions. The Peace, Order and Unity of the Church converted into a *Babel* of Confusion, which first divided Mens Tongues, then their Hearts and from thence led them to the lifting up their Hands. Which unhappy Divisions are but too much cherished and countenanced among us to this Day; by Means whereof Atheism and Irreligion spread like Infection, and Deism and Infidelity have almost over-run the Land.

These are some of the many Miseries that attend Rebellion here in this World: But there are far greater reserv'd for it in the World to come, *for they that Resist shall receive to themselves Damnation*. which may make us all join with the Prophet in saying this Day, *wo unto us*; The Second Particular of the Text.

The Third and Last will shew us the Ground and Reason of all these Miseries; and that is our Sin, *wo unto us, that we have sinned*. Most Men are apt to ascribe the bad Success of publick Matters to the ill Management of Princes, who are the main Springs and first Movers in human Affairs; not considering that 'tis the inferiour Wheels that oftentimes obstruct and disorder their Motion. 'Tis a wicked People that makes an unhappy Prince, for he cannot be fortunate, whilst they are false and perfidious. Their Sins blast his Counsels, defeat his Armies, and undermine all his Undertakings; their Iniquities incense the Wrath of God, who sometimes  
deserts



deserts a good Prince to punish a Wicked People; so Samuel told the *Israelites*, if ye still do wickedly, ye shall be destroyed both ye and your King. 1. Sam. 12. 25.

This was the unhappy Case of this unfortunate Prince. His Trayterous Subjects laid their own Sins at his Door, and charg'd the Guilt of that Blood upon him, which their own wicked Hands had spilt; so that as 'twas our Sins that crucified our Blessed Saviour, so was i the Nations Guilt that beheaded this Gracious King. Indeed, many of them had gone so far in their Treason and Rebellion against him, that they could not retreat with their own Safety, and that led them on to that execrable Villany committed on this Day, following therein that cursed Maxim of *Machiavil*, *He that draws his Sword against his Prince, must throw away the Scabbard*, which made them sheath their Sword in their Sovereign's Bowels to secure their own. But the Divine Vengeance which spar'd them a while, hath since pursu'd all or most of them to the utter Extirpation of their Names and Families.

Sin then is the Cause as of all Sufferings, so especially of those which we are now met to deplore, and the many Calamities we have since felt by the fatal stroke of this Day, from whence we may date all our Miseries, may make us all cry out with these in the Text, *we sin-  
to us that we have sinned*

But what were the Sins that brought all these Evils and Miseries upon us? I shall mention only Two or Three of the Chief, and they were Ambition, Hypocrisy, and Avarice.

First, Ambition had a great Hand in those Commotions; some Mens Pride cannot patiently see any above them, and if they find such as they dislike mounting, they'l leave no Stone unturn'd to cast them down; yea, if Kings and Princes stand in the Way of their Ambition

bition, they will if possible set them aside too, to make Room for their own Advancement, and will not stick to rise tho' by their Fall.

This was one great Occasion of the Tragedy of this Day, and the Confusions that follow'd it. Some Mens Ambitious Thirst after Power made them uneasy in their present Station, and that put them upon meditating a Change, Resolving either to mount themselves, or to dismount others. To that End, they began with complaining of Grievances, tho' most of their own making; then to petition for Rights which themselves had mostly invaded. After that they remonstrated against Evil Counsellors, only to make Room for worse. From thence they proceeded to Reviling and Libelling of their King, till the Pen had whetted the Sword; and so from Arguments and Remonstrances fell to Arms. And 'tis easy to guess how this must endanger and embroil a Kingdom.

*Secondly* Hypocrisy was another Sin, that brought on the Barbarous and Bloody Fact of this Day. The Actors therein were well enough aware, that if their Designs were open and barefac'd, they must unavoidably miscarry, and therefore took Care to cover all under the Guise and Cloak of Religion. They cry'd up Purity of Worship and Zeal for God's Glory, when they meant nothing less and carry'd on their Rebellion under the Colours of Reformation, and never were the sacred Name and Offices of Religion prostituted to viler Purposes. Their False Teachers likewise sounded the Trumpet of Sedition, and by Pretences of greater Piety, drew the Hearts of the People from their Prince, and drain'd their Purse to maintain a Rebellion against him; so mad a thing is false Zeal, that like Wild-Fire sets all things in a Combustion, and so mischievous is Hypocrisy, when managed by the Arts of Subtlety and Dissimulation. 2. Sam. 3. 27. Joab pretended Kindness to Abner when he smote him under the Fifth Rib: And the Trayterous Patriots of this Day promised to make their Sovereign a Glorious King, when they design'd

sign'd nothing but to Dethrone or Destroy Him, However, beside their Intention they made him a Glorious King indeed, by Removing him from a fading, troublesome Crown, here on Earth, to an Eternal Crown of Glory in Heaven. *Thirdly,*

The last, though none of the least Sins that brought on the Tragedy of this Day, was Avarice or Worldly Mindedness, the Root of all Evil; those State-Engines mov'd meerly by the Wheels of Interest, which made them draw Iniquity with the Cords of Vanity, and Sin as it were with a Cart-rope, as the Prophet expresses It, *Isai. 5. 18.* *Judas sold his Master for Thirty Pieces of Silver.* and some sold this Royal Martyr for a like Sum, and both to get Gain sold themselves to work Wickedness. Those perfidious Patriots besides other Places of Honour and Profit cast an envious and greedy Eye upon the Revenues of the Church; and having swallowed the Bishops Lands in their Hopes and Expectations, they first quarrel'd with their Office, then imprison'd their Persons, and after set aside their Order, and from thence fell to sharing their Estates and dividing the Spoil among them. And because the Good King we lament this Day would not consent to or comply with these Sacrilegious Reformers, they set him aside too, to make Way for their Ambition and Avarice.

Thus to their other vile Enormities they added the Heinous Sin of Sacrilege, whereby they rob'd God of his Rights, and the King of his Crown and Life too, and may be a warning to all Crown'd Heads to beware of trusting such Senators as divide from the Church or Countenance them that do so. the many Miseries we still groan under by their means may make us Lament and say with the Prophet in the Text, *The Crown is fallen from our Head, wou unto us, that we have sinned.*

And now the Use that I shall make of this Discourse, shall be

*First,*



*First*, To retain the Remembrance of this Bloody Fact, not to imitate, but abhor it, and to avoid the Steps that lead to it. I know there are some that would fain stifle the Memory of this *Black Day*, that they may be no longer upbraided with the Royal Blood that was spilt on it, and to that End, labour to extenuate the Guilt of that horrid Murder, and to justify the Wicked Principles upon which it was acted. We are told of some, who instead of observing the Annual Fast appointed by Authority on this Day, keep a Yearly Mock-Feast on it on Purpose to expose and ridicule it; but let such Persons take heed, for tho' Men may, yet *God will not be mocked*. They that thus treat the Memory of that *Good King* with Insolence and Scorn, plainly shew their Readiness to play over the same Game, whenever Occasion or Opportunity offers. They make it too evident that 'tis not the Monarch only, but Monarchy its self, that stands in their Way, and that nothing less than the Extirpation of it will satisfy these Republican Spirits. To prevent which it were well if the Republican Books lately publish'd and scatter'd to that End, were Publickly censur'd and burnt, as tending to inflame the Minds of the People, to corrupt their Loyalty, and incline them to a Change. And 'tis no Wonder, if the Authors of them would have this *Black Day* blotted out of the Calendar, and raz'd out of the Annals of the Church, that they might hear no more of that great Rebellion to which a Yearly Remembrance proves so great an Obstacle.

'Tis obvious to observe how uneasy such ill affected Persons are under all Discourses on the direful Subject of this Day, and how rough soever their Actions and Carriage have been, yet like them in *Isaiab*, would have us only *Speak unto them smooth things*, for they tell us, that an Act of Oblivion having pass'd on those things, they ought not to be trump'd up any more, (but as One would have them) forever laid up in that Darkness, where all things are forgotten.

Indeed

Indeed, if these Men would renounce the Principles that lead to so vile an Enormity, did they but shew any Shame, Sorrow or Repentance for what is past, and give no Cause to fear them for the future; the Story might in Time dye with the Actors, and not revive against their Posterity; but since they continue to countenance those Doctrines, that brought that Good King both to the Bar and the Block, while they live in an avowed Disobedience to the Laws of the Church, and keep up Nurseries of Schism and Faction to disturb it, how can they hope to bury that in Oblivion, which they take so much Pains to keep alive? unless they would have our Country to be the Land of Forgetfulness, and make it the Place of Darkness where all things are forgotten. Let us then continue the Remembrance of that great Rebellion to preserve our selves and others from the like vile and pernicious Practices.

*Secondly*, Let us humble our selves with Prayer and Fasting before God, to atone for the Royal and Innocent Blood shed on this Day. This is the best Way to wipe off the Guilt and Stain of it which nothing but True Repentance is able to blot out. *Abel's Murder* was aggravated by his being a Righteous Man, call'd therefore *the Blood of righteous Abel*, but that of this Day admits a higher Aggravation, by being the Blood of a Righteous King; and if the former cry'd to Heaven for Vengeance, what loud Outcries must the Latter make in the Ears of God? Yea, so loud that nothing can silence it but the Voice of that Blood, which *speaketh better things, than that of Abel*. Wherefore let us Pray as *David* did in the Matter of *Uriah*, *Deliver us from Blood-guiltiness O God, thou that art the God of our Righteousness, and our Tongue shall sing of thy Salvation*, Psal. 51.

*Thirdly* Let us Learn hence to Detest and Abhor those Wicked Principles, upon which the Treason and Parricide of this day are founded; of this kind are such as these,

That Princes derive their Power from the People and depend upon an Original Contract made between them about the Measure and Limits of it.

Quite contrary to the express Words of Scripture, which say, all power is of God, and that Kings are his Ministers.

not

not the Peoples Delegates. And as for the Original contract, no Body can tell when, or where, or how it was made and therefore may well be concluded to be a meer Fictitious thing, made only in a Republican-Brain, for had it ever been, all Histories would be full of it, being one of the most Memorable things, that was ever done in the World.

Again, that Subjects may call Sovereign Princes to an Account, and depose them too for Malo-Administration, of which they are to be Judges; yea, *Buchanan* tells us, *That Wicked Kings and Tyrants ought to be put to Death, and when they fail of their Duty, the Sword falls into the Hands of the People.* These and the like Treasonable Doctrines and Positions brought our Good King to the Block, and must not only render the Crowns and Lives of Princes unsafe and precarious, but necessarily involve their Subjects in Blood and Confusion; and therefore are to be renounc'd and abhor'd by all good *Christians*; and the rather because we find some of them reviv'd and vented at this Time; and we must be grossly infatuated, if we think the same Causes will not again produce the same Effects.

Lastly, Since Sin robs Princes of their Crowns, and People of their Peace and Happiness, let us *sin no more, least a worse thing happen unto us, for they that resist shall receive to themselves Damnation.* Beware then of all the Steps and Degrees of Rebellion. Let us not resist with our Hearts by *cursing the King so much as in our Thoughts.* Let us not resist him with the Tongue, by *speaking evil of the Ruler of the People, or standing the footsteps of God's Anointed.* Let us not resist him with the Head by *ploting or taking counsel against the Lord's Anointed,* and much less are we to Resist him with the Hand; by taking up Arms, and fighting against him.

To prevent which let us know that all Resisting of Kings and Queens is a fighting against God, whose Viceroy's they are; 'tis a shaking off the Yoke of our Maker, and saying in effect, We will not have him to reign over us, which justly provokes him to take away good Kings, and to send us Scourges to chastise and oppress us. Wherefore let us bewail what is past, and fix in our Minds true Principles of Loyalty to our present Gracious Queen, whose precious Life God long preserve for the Good of the Church and State. 7 DE65

F I N I S.